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CHRISTIAN PHILOSOPHY.

No. VIII.

THE TERRAQUEOUS GLOBE.

It is not difficult to discern marks of the Divine wisdom in the form of the earth, in the distribution of it in to land and water, and in the variety of its component parts.

The spherical form of the earth renders it capable of containing a greater number of inhabitants than it possibly could if it had been of the same bulk, and of any other shape. It is also more convenient for the diffusion of light, as its return is more regular and gradual than if the earth had been, as some have absurdly supposed, a spacious plain. This form is better adapted to the more general distribution of water. If, for example, the mass of the earth was like a cube, or any other angular figure, the water, by the laws of gravity, would flow to the lowest parts, or those nearest the centre; these would be drowned, whilst the rest would be parched with drought. In this case, the motion of the winds would be considerably impeded. We know, by experience, what influence ranges of lofty mountains have on the winds, though the highest mountains bear but a very small proportion to the earth's diameter: any considerable angles, therefore, like what we are supposing, would stop the current of the atmosphere, and deprive some parts of the earth of those healthful gales. Another disadvantage would be, that a communication between the different parts of the earth, would be very difficult, and a large portion of it be quite uninhabitable, in consequence of its being composed, as it would in this case, of vast mountains. That form of the earth which the great Creator has made choice of, is wisely calculated, as much as possible, to obviate these difficulties. At the beginning, the solid and fluid parts of the earth were mingled together, till the voice of the great Creator said, "Let the waters be gathered together into one place, and let the dry land appear;" and herein appears both the wisdom and goodness of God. The water nourishes an immense variety of plants and animals, while the dry land supports and feeds as great a variety of them. Millions of beings exist which could never have been supported, if this seperation had not taken place. In the dry land we discover an amazing variety of parts, as sand, gravel, stone, clay, &c; on the surface of the earth, soils of different kinds, suited to the production and support of the different plants which grow in it; so that in some part of the earth every plant will grow and flourish The utmost industry of man can penetrate but a little way into the internal parts of the earth; as far as we can reach, it is found to be composed of dissimilar strata, or layers, lying one upon another, usually in an inclined position These strata consist of earths of various kinds, metals, minerals, &c. Nor let the miner grudge the fatigue of digging into the bowels of the earth for the minerals he raises there, when it is considered, that if coal or ore lay on the surface of the earth, instead of mould, it would be barren and unfruitful. Were our fields covered with gold dust, they would not bring forth those vegetables which supply the wants of man and beast, and without which both would perish. The knowledge of the original formation of the earth, and by what means the materials of which it consists were disposed in their present order, has exercised the ingenuity of philosophers in all ages. Various and opposite have been their theories, and each of them clogged with difficulties. Whether the different combinations were by the action of gravity, or by any other means, we have it not in our power to determine, nor will our speculations on the subject be probably attended with much benefit. "It is impossible," says a judicious author, "to shew how, by any natural means, matter could put itself in the order in which we now see it" The word of God says, "He spake, and it was done; he commanded, and it stood fast." With this declaration the Christian Philosopher should be satisfied. Indeed, there seems in every branch of knowledge, natural as well as religious, a certain point, of which it may be said, "Thus far shalt thou go, and no farther:" but vain man would be wise; and aiming higher than God permits, he sinks into absolute folly: like the fabled Icarus, who, seeking to rise in the air on his waxen wings, melted them in the heat of the sun, and fell into the depths of the ocean. Of this absurdity there cannot be a stronger instance than the conclusion of Sir W. Hamilton, from certain appearances of the lava of Vesuvius, that the scriptural account of the creation of the world, is not to be relied on. Let the follies into which men of the finest minds have been betrayed, teach us humility and simplicity in the pursuit of truth; and let us be content to admire and adore where we cannot penetrate

O, reader! forget not that the earth, on whose surface you now tread, and which furnishes you with the food you eat, must soon be your resting place: its bowels will contain your dust, with the dust of millions. There is a grave waiting for you: nor need you fear to be laid in it, trusting in His righteousness, whose sacred body, though now seated on a throne, once inhabited the grave; who died for our redemption, and rose again for our justification.

"——Follow Christ, and all is paid;
His death your peace insures;
Think on the grave where he was laid,
And calm descend to yours."

COWPER.

A WORD FITLY SPOKEN BY A CHILD.

Extract of a letter.

"A middle aged man, who has been for many years successfully engaged in a business which has taken him for months together to a distance from home, from Christian Society, and from all the means of grace, and whose habits and feelings were such and so fixed, that to all human appearance, he was far, very far indeed, from the kingdom of God, has been deeply awakened and hopefully converted to holiness by the instrumentality of his own daughter, a little girl about seven years old One evening towards the close of the last year, she came in from school and seated herself beside her father. As she was later than usual, he inquired where she had been. Her reply was, I have been in at one of our neighbours, where I have heard the father of the family *pray*. With the artless simplicity and affection of a little child, she then looked up into her Father's face, and, imprinting a kiss upon his lips, said, Father, why dont you *pray?* I love to hear prayers, I pray every night for you and mother that we may be happy and love one another. It was too much; the Father was overcome, burst into tears, and hastened out of the room. These remarks from the child, says the writer of the letter, have effected what I thought never would have been accomplished, a complete change in the Father. He determined to commence the new year with family prayer, and to continue it while he lived. On the morning of the new year, he addressed his wife with tenderness, told her of his resolution, kneeled down in his chamber, and fervently poured out his supplications at the throne of grace. He has since continued firm in his resolves, and bids fair to become an ornament to society and a worthy member of the church. The pastor of one of the Presbyteterian churches, has since called on him, at his own request, for serious conversation, and he will soon make a public profession of religion —such is the narrative, and thus has God in this instance ordained strength out of the mouth of a babe."

Vis. & Tel.

HOW TO PAY FOR A PAPER.

"Let each family who are in the habit of drinking spiritous liquors every day, deny themselves only a gill a day, and lay out the amount to purchase a newspaper or some other useful publication, and the thing may be accomplished with ease. This quantity at 27 cents per gallon, will produce $3,03. None of the family will be injured by a small self-denial; but probably every individual will be essentially benefitted by it. —Parents and children will be often gratified by the information they will receive; many precious hours will be thus saved, which otherwise would have been worse than lost. The younger members of the family will acquire a habit of reading, which will probably be a benefit to them as long as they live; more property will be saved, and more earned. Please to try the experiment, and make report of your success at the end of the year."

Cotton Mather said, in 1718, that no church on earth made the terms of Christian communion run parallel with the terms of salvation, as they are made among the people of N. England. The only basis for union among them is that solid, vital piety, wherein all good men of different sects are united. The Calvinists with Lutherans, Presbyterians with Episcopalians, Pedobabtists with Anabaptists, beholding one another to fear God and work righteousness, do with delight sit down together at the table of the Lord."

COLONIZATION SOCIETY.

SPEECH OF HENRY CLAY,

Before an adjourned meeting of the American Colonization Society, held at Washington City, on Saturday the 26th January, 1827.

Mr. CLAY then addressed the meeting. Before he proceeded to the object for which he had risen, he could not withhold the expression of the feeling which had been inspired by the able and eloquent support the society had received from the gentleman from Boston. Sir, said Mr. C. had the same liberal spirit of inquiry, the same unprejudiced and candid course been adopted by others as by the gentleman from Boston, and the gentleman from Virginia, who expressed himself at a former meeting, an universal feeling in favor of the society would at this moment exist. I rise, sir, to submit a resolution; but before it is submitted, I wish clearly to be understood, that whatever opinions I may express in the course of my remarks, are my own,—exclusively and solely my own, borrowed from no one, either in, or out of the Society—arising out of no official, and indeed out of no other relation. Such as they are, they are my own; and as such they will be submitted to this meeting.

Sir, I believe, it has been the opinion of every member of this society, that the office in which its agents have as yet acted, in respect to the great cause in which we are enlisted, has been that merely of Pioneers. That in this work, which has thus far succeeded in a miraculous manner, a commencement only has been made, and that mightier instruments must be made use of for its consummation. And I cannot restrain the expression of my astonishment that the society has been able to do so much with the spontaneous aid alone of a few pious and liberal men. But, sir, the time has come, when greater aid must be invoked; or the society, great as are the objects which it has in view, and wonderful as its progress thus far has been, must fall through. My object in rising now, is to solicit this aid: (Mr. CLAY then read the following resolution:)

"*Resolved* That the Board of managers be empowered and directed, at such time or times as may seem to them expedient, to make respectful application to the Congress of the United States, and to the Legislatures of the different States, for such pecuniary aid, in furtherance of the object of this society, as they respectively may be pleased to grant."

In carrying this supplication to the Legislatures of our country, it will be necessary for the society to establish, satisfactorily, two positions. The first is, that they propose a scheme which is practicable; and the second, that if this practicable scheme is carried into effect, its results will be such as to entitle it to the encouragement of the Government. I here is no difficulty in establishing both of these positions.

Ten years ago, a good and pious man, now no more, projected this society: he was the founder of the colonization society, although he has not survived to witness the successful adoption of his plans. He suggested the subject to me; and I listened with the same feeling of doubt, which is always felt in relation to new and untried schemes. I considered the subject, however, with attention, and in the end arrived at the decision that the scheme was practicable, and that its effects would be of vast benefit. The first organization of this society was effected by a few gentlemen, who met in a tavern in this city; and from that small beginning, we now behold a result as cheerful as it is wonderful.

The lapse of ten years has produced some rich fruits of the projects of that pious and lamentable individual. In the early stages, the society met with great and numerous obstacles, and many plausible arguments were urged against its designs. It was said, in reference to the African establishments, that nobody would go there: that no one in his senses would go to the inclement shores of Africa that no land could be obtained in that country upon which to plant a Colony. Many other objections were urged with much pertinacity, and the society found itself between two extremes: The headlong advocates of emancipation, who opposed it, on one side, said it was a mere scheme of the slave holders to fasten indissolubly the chains of their slaves; while those at the other extreme, who trembled with aspen sensibility at the bare mention of an amelioration of the negro's fate, denounced the scheme as an unwarrantable interference with the rights of the slaveholders.

Under all these opposing circumstances, the Society has proceeded.—It was voluntary in its contributions: it was voluntary in its schemes. It addressed itself to all classes of society, in the language of reason and humanity: it addressed itself to the good and the benevolent; and although its progress has not been as great as its members could have wished, it has been far beyond what was promised by the means employed, and it has certainly done enough to demonstrate the great extent and utility of its object.

Sir, it is no longer a matter of speculation. It has been shown that the United States can establish a colony on the Coast of Africa. A colony in fact, exists there. A colony which has made war and peace, established commerce and trade; and which displays all the attributes of a civilized, and, I may say, an enlighted community. But sir, I do not found my arguments in its favor, upon what has been done: but I shall proceed to show, by data, which I think will be convincing, that this scheme is practicable, and may be carried into effect without any serious demand upon the funds of the country.

The great error of those who have opposed this society, is, that they substitute their own imaginations for facts. They look at the great mass of slave population, and shrink back from any attempt to lessen that enormous evil. Such men do not see the ultimate benefits of the society. But they who look at this project through an Utopian medium, should take the propositions of the society in comparison with its practice. What does the society propose? Sir, it leaves untouched the question of negro slavery. It knows that it has nothing to do with it: the general government has nothing to do with it; and that whole subject entirely appertains to the governments of the several states. It knows that its influence extends, and should extend no farther, than over those persons who are as free as you and I, to go to Africa, or to remain in this country. It interferes with no rights; it only contemplates making the rights of the free blacks worth possessing.

Not resting upon the fact that a Colony has already been established; that it has made war and peace, and that it stands now upon a respectable footing; but, going still farther, and believing that this colony may be made the means of ultimately ridding this country of its greatest curse, I shall be necessitated to make use of figures in order to establish this position. I repeat again, that it is no object of the society to transport the whole of the slave population; and it would not be necessary even were the states willing to agree to it. The object is alone to diminish the number of People of Color in proportion to the Whites, so that the evil should no longer threaten the country with danger.

The whole of the evil is not that we are fostering a large population of a different color in our country: for this is the case, to a certain degree, in almost every country—but the alarming fact is, the great proportion which that class bears to the whites. If the African population was but one-tenth of the number of the European inhabitants, there would be no fear, no anxiety for the future. But under existing circumstances, this subject is one which must fill every patriot breast with painful sensations.

I will advance one fact, which will serve as the point whence my deductions will be drawn. If we could, in a given number of years, have succeeded in decreasing the number of Africans, so as to enable the European to duplicate their numbers, we should have attained an advance of the black population, which would have removed all fear of danger from their increase. In small populations the duplications are more frequent; and as the population of the country multiplies, the terms of duplication will be more extended. Supposing the African population to be at present two millions; that the European population will double in the ensuing thirty years; and that the African population during that period could be kept down to its present number; at that period, the white population would amount to twenty millions, thus giving a comparative result of two to ten. This ascendency once attained, there would be no remaining fear that the European would fail to keep down any dangerous proportion of the African population, by their own increase. To keep down the alarming advance of the coloured population, is the grand object of the Colonization Society—an object in which every citizen of the United Statas is deeply interested.

Mr. CLAY then entered into various statements, to show the different ratios of the population of the country, both European and African from which he deduced several important results. He estimated the annual increase of the slave population at 6,000 and that of the free negroes at the same; and he observed that the object of the Colonization Society was to transport, annually, 6000 persons, leaving the present stock in the country; and in doing this, he remarked, that those persons of the most prolific ages would be removed. In this manner, the increase of the African population being regularly transported out of the country for thirty years, the depulication of the Europeans would give them such an advance over the slave population, that all apprehension of danger might be banished forever.

The next inquiry, most naturally, would be into the expense of doing all this. He would not go into details: but would state in round numbers.—The price of the voyage, to each person, would be twenty dollars, which, multiplied by 6000 gave one hundred and twenty thousand dollars. The amount of tonnage required annually would be 15,000, which might not solely be employed in transporting the colonists, and thus the expenditure would be reduced. Here, then, was the scheme of the society; which had been declared impracticable—to take from the United States six thousand souls annually. The whole expenditure for the transportation of the increase of the free blacks, and the slaves, would be but one million forty thousand dollars per annum. And this expense would leave in this country twenty millions of the lineal Anglo-Saxon race, with two millions only of Africans, their numbers being all along kept down by this process of colonization.

And let me ask, continued Mr. C. is there a man—is there a patriot, who would protect his country from evil within, as well as from without, who would not advocate an expenditure so inconsiderable, for so great, so glorious, so beneficial an object!

It was formerly said, that we could get nobody to go to the colony in Africa: but that prediction had not proved a just one. The free blacks are not only willing to go, but press upon the society: and there never has been an opportunity of transportation, when the number desirous of embracing it was not greater than could be gratified. But, sir, allow me to call your attention to a paper which the the society has received from a numerous meeting of free blacks in a neighboring city, in which they have fully argued the case, and in which they press upon the society, with a warm desire to embrace the earliest opportunity of expatriating themselves. Those people have met together in churches, several hundreds in number, with a President at their head—if not of their own color—presiding like yourself: and let us hear what they say:

[Mr. C. then commenced reading the memorial of the free people of color, of Baltimore, the length of which, and the lateness of the hour, caused him to desist before having finished it, recommending its perusal to every person interested in the Society.]

There is no difficulty, resumed Mr. C. in effecting this great object. The means are within our reach. I had intended to say much more on this part of the subject; but I will hasten on to

a conclusion. As to the willingness of the Africans to transport themselves: why should they object to go! Here they are aliens, outcasts—strangers although born in the land. There, in Africa, they would be at home, altho' strangers. A new world would open upon them, and they would rise in the scale of being to the enjoyment of liberty and independence. They would be elevated to an equality with men of other nations, and they would become redeemed and regenerated beings.

The intricate problem which has weighed the thoughts of our great men, is solved. The land is found where the Slave can become truly *free*; where the African can be naturalized; elevated to equal rank with his fellow men; and where he can become homogeneous with the country. The great question is satisfactorily established—and the deeds of the Society have defended the motive of its projectors.—The cause of the Society is the cause of peace, of civilization, of religion, and of humanity. The scheme is a circle of philanthropy, every segment of which adds to the beauty of the whole The clergy of our country send missionaries forth, to barbarous and uncivilized countries, to spread the reign of the gospel; but here is the most glorious mission conceived. Every colonist becomes a missionary—carrying, in his own person, an illustration of the glorious influence of religion, and of civilization. To every other country, we send strangers: To Africa, we send back the native to teach & to convert his brethren. We send back the long lost members of the great family, to carry to their countrymen the benefits of liberty and religion, taught them in the land where they were Captives.

I will not dwell upon the benefits to this country of a riddance of this unfortunate race. These benefits are easily conceived, and have doubtless been presented to the minds of all.—I well know that we have much cause to reproach our ancestors, for having planted this evil among us. But we should not sit down and content ourselves with saying that the evil was not produced by ourselves. It becomes us, if we would not be implicated in the reproach cast upon our ancestors, to show our detestation of it. It becomes us to renounce it If we do not, posterity, and, I fear, a higher tribunal, will accuse us of a participation in the guilt. If we do not exert ourselves to remove it, we shall be accused, if not of the origin, at least of the continuance, of a national evil, avowedly great and deservedly detestable. I know that it has been said, that we should not even touch this subject; that we ought not to tamper with the rights and property of individuals; that this society has disturbed the quiet of those who were still in servitude; that it has put notions into their heads, which caused difficulty and disturbance among slaves, and injury to their masters.

What has this society done to merit these accusations! It has not addressed the slave, nor endeavored to entice him from his master. Willing as the Society would be to remove slavery & the slaves, it has addressed itself to those alone who were already free.—We have disavowed the attempt to trouble the tranquility which exists between the slaveholder and his slave. There have been jealousies entertained on this head without cause, by persons too ready to fear what they would avoid. But how, in the discussion of a subject which may redound to the honor of our country—if some collateral sensation is created, are we the cause of it!—But what can satisfy such minds? You must go back and destroy the charter of our freedom; you must muzzle the cannon whose thunders welcome each anniversary of our independence; you must abrogate the law which abolished the slave trade; you must quell the operations of philanthropy in Great Britain; you must put out the torch which America holds up to a benighted world Nay, more! when you have done all this, you must penetrate the human mind, and extinguish the light of reason which God has lit up there, before you can produce that total darkness which is alone congenial to the souls of such men.

The resolution submitted by Mr. CLAY was then considered and adopted.

From the Christian Magazine.

UNITARIANISM A HARD RELIGION.

A distinguished Unitarian has recently said and published that "*Unitarianism is the hardest religion in the world.*" The words struck me on reading them, as peculiarly forcible, and as expressing very nearly my own sentiments—applying them, of course, in a sense somewhat different from that of the writer. In the remarks which follow, I shall assign *several reasons*, why Unitarianism would be to me, even could I be induced to embrace it, a *hard* or uncomfortable scheme of religion.

1. In regard to a number of very important particulars, I should not be able to determine *what it was*. As Unitarianism has been described by some of its abettors, to consist chiefly in "*not believing*," I might indeed satisfy myself what it *was not*. I might readily see that it was sufficiently far removed from the Evangelical system of my pilgrim ancestors. But to determine *what it was*, or what it required me to believe, on several points of high importance, would not be so easy.

2. Unitarianism would be to me a hard religion, because I should find a constant difficulty in reconciling many parts of it with the *plain declarations of Scripture*

3 I should often feel unpleasantly, in the reception of Unitarian sentiments, from the fear that they would have an unfavorable influence upon my *religious character*. The writer of the sentence which gave rise to these remarks, admits that his Unitarian brethren *have* such fears. "They seem," says he, "to entertain a suspicion that their religion *is not so spiritual* or *strict in its demands*," as "the popular theology."

4. Unitarianism would be to me an uncomfortable religion, because it provides *no adequate fountain of hope*. An Apostle hath said, "other foundation can no man lay, than that is laid, which is *Jesus Christ*."

5. Unitarianism to me would be a hard religion, because, notwithstanding my utmost endeavors to the contrary, I should be obliged to *distrust it*. This, many professed Unitarians have actually done. In the same article with the sentence which gave rise to these remarks, there is the following expression:—"We have sometimes thought that we could perceive, in conversation with Unitarians, a *distrust concerning the system which they have embraced*."

THE SHOWER.

It was a fine afternoon in September, when a physician of Edinburg, left home on foot, for the purpose of visiting a patient at some miles distance from town. He was one of those members of the medical profession (and blessed be God, they are increasing in number) who, having tasted and felt that the Lord is gracious, are anxious, as opportunity occurs, to benefit the souls as well as the bodies of their fellow creatures He had not quite reached the place of his destination, when he was overtaken by a shower of rain, so heavy and unexpected, that he sought shelter under the first roof that presented itself, which was that of a little cottage by the way side. In this abode of poverty, the utmost neatness prevailed, and the stranger received a cordial welcome. He sat down at the window to watch the termination of the shower, when one or two moans, as of a person in pain attracted his attention to a concealed bed, which had previously escaped his notice. Humanity, mingled with a still better feeling, induced him to approach it: and he beheld on it the emaciated body of a female, apparently about 50 years of age, who had been, as he was told upon inquiry, very long under the rod of affliction.

"You are ill," said he, "very ill I perceive in body; but I trust you know something of the consolations of that Gospel which can make even a sick bed comfortable!"

"Yes," she replied, "I am ill; but it is the hand of the Lord, and let him do what seemeth him good. I have been sixteen years in this situation, but I can still sing of my dear Saviour, that he is all my salvation, and all my desire."

"Thank God then," said the physician, "and take courage Be assured that your light affliction, which is but for a moment, shall, by the good and gracious aid of the Holy Spirit, work out for you a far more exceeding and eternal weight of glory. Sixteen years of confinement and suffering may indeed seem long to you now; but hereafter it will appear as nothing when absorbed in an eternity of bliss."

"Of that," replied the invalid, "I desire to feel assured; for like the Apostle, I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed."

"And I have no doubt" said the physician, "that every day brings you fresh proofs that your God and Redeemer is faithfulness itself, and that every want is supplied, whether temporal or spiritual."

"O yes!" she said, and her eyes glistened as she spoke, "my God has proved himself a present help in time of trouble. Kind friends have been raised up to provide me food and medicine, and what I value more than either, to speak to me about my soul. For two or three days, indeed, I have been almost alone, and I was beginning to long for some Christian conversation, when you entered the house."

"For that too," observed her visitor, "mark the kind hand of your heavenly Father. You longed for the visit of a Christian friend, and you see how he has brought it about. Had not that shower fallen, or had it overtaken me a little earlier, or a little later than it did, I should not now have been conversing with you."

"I thank God for that shower," said the invalid emphatically.

"And I too," rejoined the physician, "for I rejoice to meet, even on a sick bed, with a fellow-traveller on the way to Zion."

She pressed his hand. "A traveller to Zion!" said she, after a moment's pause, "O that I could always keep in view that glorious termination of my journey." "The spirit," she added, after a short pause, "I hope and think is willing, but the flesh is weak"

"Cling the closer, my friend, on that account, to Him, who has himself experienced the weakness of humanity; and is thus enabled the more tenderly to sympathize with those who feel the pressure of its many infirmities. Surely He hath borne our griefs and carried our sorrows; and though now exalted above all principalities and powers, He retains our human nature in union with his own."

The conversation was now interrupted for a time by a paroxysm of her disorder. As it subsided, she remarked, "That pain is severe; but I bless God that he gives me patience and resignation to his will."

"Bless him too, my friend, that you can say, as a good man once said in similar circumstances, 'I have pain, but it is not everlasting; I am tormented, but not in this flame.'"

The rain had been gradually diminishing, and the bright beams of the declining sun now shot across the little apartment. The stranger rose to depart.

"You will pray with me, I hope Sir, before you go."

"And for what blessings, my friend!"

"That my sins may be forgiven"

"And an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

She clasped his hand in hers. The physician prayed; and He, who has said that wherever two or three are met together in his name, there will he be in the midst of them, was faithful to his promise; for the invalid was comforted and refreshed, and her visitor resumed his walk with an elevation of soul and of spirit, which constrained him to say, "Blessed are the people that know the joyful sound; yea, blessed are the people whose God is the Lord."

MISFORTUNES.—I never knew any man in my life who could bear up under misfortunes patiently like a Christian.

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A NOBLE EXAMPLE.

Mr. Isaac Orchard, of Washington County, Indiana, has in the course of a few weeks, obtained thirty three subscribers to the *Western Luminary*. He states, that they were "gleaned from about six miles each way, from his place of residence," and that there are still a few within the field he has occupied, who he thinks will subscribe when he has an opportunity of seeing them,—that while collecting these, the weather had been so extremely wet or cold, and the roads so bad, that he could scarcely ride to Salem, their county seat,—and that he thinks, an active agent there could obtain more subscribers in a much less field than the one he has occupied.

Numerous other friends in different places have done well, and we tender them our grateful acknowledgements. About 200 new subscribers have been added to our list since the first of January.

Lest any of our friends should fear that we are in danger of becoming rich in this world's goods, by the publication of our paper, we now inform them, that, should it eventually become a profitable business, it is our intention to devote *at least* one-fourth of such profits sacredly to the promotion of the Gospel Cause in the Western Country.

COLONIZATION SOCIETY.

Mr. Secretary Clay's speech, at the anniversary meeting of the American Colonization Society, will be found on the second page of this paper.

SABBATH SCHOOLS.

CIRCULAR OF THE AGENT.
Washington, Jan. 19, 1827.

DEAR SIR,—When Sabbath Schools were originated, premiums were needed, because the system was one of kindness, and not of chastisement.—But the children's books, then in use, were generally frivolous, and often pernicious. A single school was not able to print any work; therefore the Schools in Philadelphia, at an early period, formed a friendly coalition, and organized a board to print premiums and all necessary class papers, tickets, &c. for their general use.

The Philadelphia Union thus formed, soon brought into existence a variety of moral and religious children's books, which, as the knowledge of them extended, were sought by other Schools, which became auxiliary. The various methods pursued by the Society to diffuse instruction for the founding and management of Sabbath Schools, together with the spirit of the age, served to multiply them in every direction. The Philadelphia Society, though first designed for that city only, grew from the operation of these causes, to be very large, and in the year 1824, enrolled as auxilliaries *six hundred and thirteen Schools*, situated in *thirteen* different States.

Being thus, in fact, a great National Institution, and having become so by the spontaneous will of distant Schools, it became proper to call it so, and by an alteration of the constitution, it was styled the "American Sabbath School Union," and its stereotype plates and resources of every description, became the property of the nation.

It embraces Schools of all denominations which approve of this species of benevolence, and gives the best possible guarantee that its publications shall not be sectarian, by having the publishing committee composed of persons from as many of these as possible.

In May last, this, now general Society presented a *second report*, and already it enrols *two thousand three hundred and twenty-one Schools!* These embrace twenty thousand teachers, & one hundred and thirty five thousand scholars. By the Society's publications and travelling agents, of which there were thirty last year, there is reason to hope, an impulse to this holy work is given and sustained, which will spread its benefits to the remotest hamlet on our continent.

The enlarged printing operations required by this delightful extension of the system, have produced great embarrassments for the Board of Managers. Calls for help are made from new Schools, in every part of the country, which they have been able to render only to a very limited amount. Weak unions are every where asking aid to establish depositories, which on account of the importance of the measure, is done in many instances, though it adds to our difficulties. The rate of the society's printing, has for some time been *one hundred and fifty thousand pages, 18mo. per day*, and the difficulties necessarily felt, in conducting a business of this magnitude, *without a capital*, are obvious.

The city in which the Society, is located, has hitherto, sustained it almost alone. At the time of the last report, not more than *three hundred dollars* had ever been received from individuals in other parts of the country! Only fourteen ministers had been made life members, by the payment of thirty dollars; and of these, eleven are of Philadelphia! By these citizens, also, a house of proper dimensions and location, to cost about 30,000 dolls. is about to be given to the Society, the subscription list for which is rapidly filling up. The Society will then be rent free, and have its various mechanics, which amount to nearly sixty persons, under its immediate inspection. Although the Society, by stereotyping its publications, and throwing off large editions, has been able to reduce very greatly the cost of conducting a Sabbath School, yet it wishes to carry that reduction to the *utmost limit*. If its friends abroad will make themselves life members, or otherwise grant pecuniary aid, so that interest money may be saved, and purchase of materials always made for cash at the best advantage; this result may be accomplished, and in proportion as any mode of charity is made *cheap*, it is made *prevalent*. With such aid, the Society will be able to employ agents to found revive, and improve Sabbath Schools; it may foster many feeble Schools and local Unions; it may print proper articles in Spanish, and set on foot the System in South America, and the Texas; and, in fine, be what a National Sabbath School Union ought to be.

Other Societies, not more noble in their aim, nor catholic in their nature, have received from an enlightened community the most animating patronge. This now makes known abroad its character and its claims, with a cheerful hope, that it will not be the first to meet a repulse. The city which gave it birth has done well, and is now making a noble effort to provide an edifice, and for the first time, its voice is lifted to ask for general aid.

Bible and Tract Societies can never do all this work, unless Sabbath Schools teach multitudes to read, to whom, otherwise, the treasures of knowledge are as a fountain sealed. The very stability of our free institutions depends on the *virtue* of our population; and to mantain this, Sabbath Schools are the only efficient general means now in operation. An army of 20,000 of our most discreet young men and maidens, are from week to week, giving their personal energies, to form the rising race to a taste for reading, and and to habits of virtue; these in most instances, sustain also the expenses of their schools in a great degree; but all have not silver and gold to give; we plead for these. Thousands and tens of thousands of children are yet vagrant and unblessed by the hallowed influence of Sabbath teaching: we plead for all these. Our appeal is to every patriot, to every friend of the poor, to every lover of good morals, to every distributer of Bibles and Tracts, to every respecter of the Sabbath, to every son of the church.

HOWARD MALCOM.
General Agent.

NATIONAL LEGISLATURE.

INDIAN TRIBES.—In Senate, 25th Jan. resolutions were passed, calling upon the Secretary of War for information as to the number of white persons residing upon the territories of the Choctaws and Chickasaws—whether they used any influence to defeat the late negociations with those tribes on the subject of their removal beyond the Mississippi—whether such influence was used by the Missionaries or Teachers—and whether the annuity stipulated to be paid to the Choctaws in the year 1820, has been regularly discharged. Mr. Reed, in presenting the resolutions, remarked that the Choctaw tribe was offered by the Commissioners, reservations amounting to three hundred thousand acres, (300,000,) one million of dollars, the means of removal to the West of the Mississippi, and sustenance for one year in their new location.

The bill, appropriating 20,000 dolls. for the relief of the sufferers by the late fire in Alexandria, passed in concurrence, 27 to 17, and the money has been paid accordingly. Also the bill to allow the citizens of the Territory of Michigan to elect the members of their Legislative Council.

BANKRUPT BILL.—The Senate have had this bill under discussion a number of days. On the 25th ult. the question was taken on striking out the 93d section, and decided in the negative, 19 to 25. This section permits voluntary bankruptcy, by those who "not being merchants, or persons actually using the trade of merchandize," shall "file in the office of the Clerk of the District Court, a declaration in writing that they are insolvent, and unable to pay their debts." Upon which on the petition of a creditor whose debt amounts to 300 dolls. a commission may be issued against him. A motion to reconsider this vote, was put on Saturday last, and lost, 26 to 19.—The bill was further debated on Monday, and then assigned for Wednesday.

WOOLLEN MANUFACTURES.—The House of Representatives, on the 23d January, came to a result on the motion to discharge the Committee of the Whole from the further consideration of the bill for the protection of Domestic Woollen Manufactures. Ayes 76, Noes 112. Which indicates that the bill is regarded favorably. It provides that after the 1st of August next, all imported manufactures of wool, or of which wool is a component part, (except Worsted Stuff Goods and Blankets,) whose value at the place whence imported does not exceed 40 cents per square yard, shall be deemed to have cost that sum, and charged with the present duties accordingly. If the value is between 40 cents and 2 dols. 50 cts. per square yard, it provides that they shall be charged as if costing the latter sum. If between 2 dolls 50 cts. & 4 dolls., that they shall be charged as costing 4 dolls. It provides further, that instead of 30 per cent. duty, as now, on manufactured woollens imported, 35 shall be imposed after June 1st, 1827, and 40 after the same day, 1828. The design of it is, to counteract the effect of British competition in supplying the American market with low priced woollens. Those above 4 dolls. per square yard it does not affect at all.—Mr. Mallary, of Vermont, has been one of the principal supporters of the bill, and Mr. Cambreleng, of N. York one of its principal opposers.—The former, in his first speech upon the subject, estimated the amount of capital invested in woollen manufactures in Massachusetts, at 8,000,000 dolls.; and in the United States, at 10,000,000 dolls. The number of sheep 14,000,000; 10,000,000 of which he supposed might be ascribed to the demand arising from woollen manufactures. These 10,000,000 be estimated at 20,000,000 dols. in value; and the land they occupy supposing 4 an acre, and each acre

worth 8dolls. at 20,000,000 dolls. more. The manufacturing interest, therefore, has 40 000 000 dolls. involved in the question, and the agricultural interest also 40 000,000 dolls. Total 80,000,000 dolls. The bill was further debated on the 25th On the 27th, Mr. Mallary called for its consideration, but the House gave preference to other business.

The bill for adjusting the claims of Willie Blount, late Governor of Tennessee, by the payment of 9,250 dolls. in full for all claims for raising and disbursing monies during the late war, passed in the House, on Monday last, 90 to 76.

Same day, Mr. Mercer presented the Memorial of the American Colonization Society praying the aid of Goverment in carrying into effect the objects of that Society.

A statement was presented, to show the importance of a Breakwater within the Capes of the Delaware, and giving the names of 13 ships, 18 brigs, 25 schrs., 1 steamboat, 1 barge, and 4 sloops, valued at 1,772,982 dolls., the loss of which might probably have been prevented by such a safeguard.

N. Y. Obs.

FOREIGN NEWS.

The packet ship Edward Bonaffe, from Havre, has brought Paris papers to Dec. 15. *N. Y. Obs.*

Nothing appears to have transpired respecting the intention of the French government in regard to the recent measures of the British Government for supporting Portugal. The French Cabinet held long sessions daily, and the stocks had fallen about three per cent.

The letters from Havre state that no excitement had been produced there by the intelligence from England, as it was believed the proceedings of the British government were adopted with the knowledge and sanctions of the French cabinet.

On the other hand, it is stated, or estimated, in the Journal du Commerce, that great dissensions exist in the French Cabinet—that the party attached to the Jesuits is the most powerful, and will not coincide in the pacific designs of the Minister, Mr Villele—and that war will certainly ensue.

A private letter from Bayonne, states, that the troops were to be withdrawn from Spain, to avoid countenancing the invasion of Portugal; but there appears to be nothing certain in these various rumors.

The accounts from Madrid would seem to show that the Spanish government was anxious to persuade the British Minister, Mr Lamb, that it was unconnected with and disapproved the invasion by the revolted Portuguese regiments, of the territory of Portugal.

GREECE.—A letter dated at Napoli, Oct. 13th, says: "An English vessel which arrived yesterday from Constantinople, brought to the Committee of the National Assembly, (the Committee of Thirteen,) a letter from Mr. Stratford Canning, in which that minister informed them 'That he had received the instructions he expected, touching an arrangement between the Porte and Greece, and that they contained precise orders to make to the Turkish ministry propositions founded on the demands of the Greeks; that the negotiation, between Russia and the Porte were to be concluded on the 7th of Oct., and that he would take care to make known the result to the members of the committee: and that in case of an amicable arrangement between the two empires, the Russian Ambassador would proceed immediately from Ackerman to Constantinople to terminate, as promptly as possible, the affairs of Greece.'"

CONSTANTINOPLE.—Our French papers inform us, that ten thousand Mussulmen were beheaded at Constantinople, between the 21st of October and the 16th November, by the order of the Sultan Mahmoud. That prince now makes his appearance in public, accompanied only by his sattellites; and the people regard him with such terror that they fly at his approach. It is believed however by the foreign residents, that he will sooner or later meet the fate of many of his predecessors. *Daily Adv.*

The Commerce of Calcutta, as stated in our French papers, amounts on an average to fourteen millions of pounds sterling a year. About 600 vessels enter that port annually. In 1777 Calcutta was nothing but an inconsiderable little village, surrounded by marshes and forests; it now contains more than one hundred thousand houses, and extends more than two leagues along the banks of the river. The English are estimated at six hundred thousand, and the whole population of the city and environs within the compass of seven miles each way, is stated at more than two millions. *Ib.*

A SLAVE VESSEL CAPTURED.—A slave vessel under Brazillian colors called the Prince of Guinea, was captured on the African coast, on the 5th of September, by the British schooner Hope, Lieut. Tucker. The vessel had five hundred and seventy-eight slaves on board, and being armed, defended herself until she was carried by boarding. The battle lasted more than two hours. The prince of Guinea had 11 seamen and 2 slaves killed, and 15 seamen and 12 slaves wounded and 1 drowned. Only three persons were wounded on board the Hope, viz. Lieut. Tucker, severely, Mr Pengely, the mate, slightly, and a seaman, dangerously. The Prince of Guinea was a brig of 280 tons, recently built at Philadelphia, pierced for sixteen guns, with nine mounted, and a crew of 70 men.

COMMODORE PORTER BLOCKADED.

By the passengers of the ship Star, from Havana, says the Daily Advertiser, we learn that Commodore Porter, with one frigate, two brigs and a schooner, was at Key West, blockaded by Commodore Laborde, with three frigates, two brigs and a schooner. [It is very possible Com. P. understands his own movements better than those who do report them]

The schooner Thorn, from Key West, arrived at Havana, on the 7th of January, (sent as a cartel by Com. Porter,) with 30 sailors and five friars, crew and Passengers of the Spanish brig Hercules, from Cadiz for Havana, captured off San Antonio by Com Porter's squadron.

Important news from Hayti.—The editor of the Genius of Universal Emancipation has received from a correspondent, at Port-au-Prince, the following interesting information:

December 15th, 1826.

Since I last wrote you, things wear a different aspect. All then was mystery. I am proud to say that with England we have formed an advantageous commercial treaty—much no doubt, to the mortification of Johnny Crappeaux. And I hope that America, soaring above vulgar prejudices, will awake to a sense of justice, magnanimity, and her own interests. *The Government of Hayti has declined giving France the advantage of half duties;* and it is conjectured by some that Caron Makau will visit us with a formidable force. But if he does, he will not find us as pusillanimous as we were charged with being before.

Revolt in Texas.—The Alexandria (Louisiana) Messenger of December 22d, contains the following paragraph:

"Colonel Butler arrived in town two or three days since, and brought the intelligence that the province of Texas had taken up arms to free itself from the Mexican Republic. If such a thing is not now in progress, the day is not distant when it will take place. Those who emigrate to that country are undisguised in expressing their determination, as the provincials do, to make a stand, and set up for themselves, whenever they feel strong enough to resist the parent government."

INTERESTING FROM BOSTON.

A letter from Cambridge addressed to a friend in this town, from which we have been permitted to make extracts, contains the following interesting particulars respecting the work of grace which has commenced in Boston, and which appears to be extending into other towns in the immediate vicinity.

The work of redemption is going on in Boston in a manner unexampled there for many years. The tokens of good are becoming more and more numerous in all the Evangelical societies in the city. Seventy two persons were admitted to the Church in Hanover-st last Sabbath,—and a most solemn and interesting scene it was. The audience was so large, that I presume 500 persons stood through the scene; probably not less than 6 or 700 communicants partook of the ordinance of the supper. It was in the afternoon. We had no sermon,—the admission of the candidates,—an address to them, to the Church, a short address to the audience, with the administration of the ordinance, constituted the services of the occasion. At the evening lecture, the house was crowded; nearly all the evening meetings in the city are crowded. The inquiry meetings, which are held now in all the Societies, are attended by from 50 to three times that number of persons. The work has extended to Charlestown. I do not know the particulars of it there. There are also some drops beginning to fall in Cambridge. A little cloud is appearing, which we hope and pray may be the harbinger of a copious shower.

Dr. Beecher has established a weekly lecture in Cambridge port, in the meeting house belonging to the Baptists. He seems willing to spend and be spent in the service of his master.

Repos. & Obs.

Judgment of the Areopagus.

The decisions of the Areopagites of Athens, have long been famous for their wisdom. The learned Phocius, in his Bibliotheque, expatiates with delight on one decision, which shows that it was a wisdom tempered with an admirable spirit of humanity. The Areopagites were assembled together on a mountain, with no other roof than the canopy of heaven.

A sparrow, pursued by a hawk, fled into the midst of them for refuge; it took shelter in the bosom of one of them, a man naturally of a harsh and repulsive disposition, who taking hold of the little trembler, threw it from him with such violence, that it was killed on the spot.

The whole assembly were filled with indignation at the cruelty of the deed; the author was instantly arraigned as an alien to that sentiment of mercy so necessary to the administration of justice; and by the unanimous suffrages of his colleagues, was degraded from the senatorial dignity which he had so much disgraced.—*Wilkins' Anecdotes.*

BISHOPS LATIMER AND RIDLEY BURNT AT OXFORD.

Ridley was one of the ablest champions of the reformation; his piety, learning, and solidity of judgment, were admired by his friends, and dreaded by his enemies. The night before his execution, he invited the mayor of Oxford and his wife to see him die; and when he saw them melted into tears, he appeared himself quite unmoved, heaven being his secret supporter and comforter in the hour of agony. When he came to the stake where he was to be burnt, he found his old friend Latimer there before him, and began to comfort him in his sufferings, while Latimer was as ready to return the kind office. A furious bigot ascended to preach to them, before the execution of their sentence. Ridley gave a serious attention to the sermon, and offered to answer it, but this he was not allowed to do. At length the fire was set to the pile: Latimer was soon out of pain, but Ridley continued much longer, his legs being consumed before the fire reached his vitals. This was in the year 1555.

DRESS.

Simplicity of dress is like modesty of manners, the husband of grace. Gorgeous ornaments distract the imagination of the observer; and the wearer, like the silk worm, is hid amidst her own magnificence. But a decent garb, adjusted to the elegant contour of the female form, concealing those beauties that would obtrusively force themselves upon her observation, and harmonizing with a virtuous mind; this is the dress that we should recommend to the fair sex; and which, combined with a modest demeanor, is more attractive than the cestus of Venus, can render even beauty more amiable, impress the idea with the angelic perfection and innocence on the mind of the beholder, and compel us to honor virtue, thus personified in woman!—*Lon. Ladies' Mag*

From the N. Y. Observer.

RETROSPECTIVE SURVEY.

(*Concluded from our last.*)

The spirit of Christian enterprize which is abroad in our churches, assumes every year a more interesting character. Whoever has watched the progress of these exertions, must be convinced that a new era has commenced in the moral world, which, if he loves the prosperity of religion, he will pray may wax brighter and brighter, till the Millennial morning is ushered in. But as the testimony of facts may be required by some, we will present, in one view, the receipts of several of the most important benevolent institutions in our country during the year embraced in their last Reports, except in the case of those concerning which we have more recent information. The *month* shows the time in 1826 when the year terminated to which the receipts respectively belong; but if no month is expressed, the entire civil year is intended.

American Board	Sept.	$67.401	90
Am. Ed. Soc.	1826	*60.000	00
Am. Bible Society	1826	53.134	84
Am. Tract Society	1826	20.000	00
Am. Baptist Board	April	17.770	36
U. For. Miss. Soc	May	14 199	39
U D. now A.H.M.S.	1826	11.935	00
Am. Col. Society	1825	10.936	04
Am. Jews' Society	May	8,595	00
Presb. Ed Soc.	May	*8 000	00
Am. Tr. So. Bost.	May	6.335	05
Meth. Miss. Soc.	May	4,969	00
Conn. Miss. Soc.	1825	4,906	22
(* about)		$286,234	80

Here then are thirteen benevolent Societies, receiving in a single year an income of TWO HUNDRED AND EIGTY EIGHT THOUSAND DOLLARS, only one of which was in existence at the beginning of 1809, & that one the least productive of them all! Numerous other Societies, some of them not less important in their results, are established in different parts of the land; and other charities are bestowed which are not less noble, and tell not less on the interests of the Redeemer's kingdom.

If we extend our view across the Atlantic, we find in Great Britain the same spirit of Christian enterprize, glowing in the hearts of thousands. It is even more generally diffused, we will not say through all orders of the people, but over every part of the land, than in the United States. The receipts of fifteen of their benevolent Societies, during the year embraced in their Reports for 1825, amounted to ONE MILLION ONE HUNDRED AND SEVENTY-FIVE THOUSAND NINE HUNDRED AND TWENTY-SEVEN DOLLARS; and probably those of the last year have been at least equally great.

Does any one inquire, where are the fruits of all these exertions? We answer, they are to be found, sufficiently to compensate a thousand fold for every sacrifice which has been made, in the increase of piety at home. *He that watereth shall be watered also himself.* They are to be found still more, in the cheering facts which have been mentioned, of the success of missions in foreign lands; and in numberless others which might be added, did our limits permit. As it is, we must confine ourselves to a very few; in presenting which, we will avail ourselves of a brief statement in the last number of the Missionary Herald.

"North of Calcutta, far into the interior, in the populous city of Dinagepore, we have heard a missionary rejoicing over unequivocal proofs of the divine favor attendant on his labors; while a little to the south, at the preaching of some fishermen of that country, the inhabitants of a village have waked from their long sleep, torn their idol god from his temple, and presented him to a Missionary of the cross; and were about to demolish the temple itself, and, from the materials, to erect a Christian chapel.

"Further to the south-west, at the well-known Vizagapatam, we have heard that the car of Juggernaut had so fallen in the general estimation, as, for a year, not to have made its customary appearance; and that its idols, regarded as no longer of value to the natives of the country, had been offered for sale to Christian Missionaries.

"Still farther south, but on the same side of the peninsula, we have heard of results of Missionary labor, which are still more animating. At Palamcottah, long the seat of Missionary labors, the powerful effects of Christian influence had begun to be witnessed. In the course of the past year, we have been told of *eleven hundred families*, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste. In some villages, we were informed the idol temples had been converted into Christian churches; in others they had been demolished. One village was particularly mentioned, where all the inhabitants, at their especial request, had been assembled for Christian instruction; while three others, incited by this example had sought to be instructed in the same manner.

"We have heard, also, from the Syrians, on the western side of the peninsula;—those native Christians, for whom Buchanan waked up the sympathies of England and America; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary Society, they are gradually improving in doctrine, in discipline, and in practice.

"At the commencement of the year, the most painful uncertainty hung over the fate of the Missionaries in Burmah. Whether they were living; or by disease, or starvation, or the hand of violence, had been removed from the world; no one presumed to conjecture, for there were no data, upon which to ground an opinion. Late in the year, however, through the wonderful Providence of God, they emerged to light, and tidings from them has diffused universal joy.

The Southern parts of Ceylon, as well as the northern, have also furnished the most pleasing intelligence We have heard of whole parishes, in which are heathen temples, but no worshippers; and we have been told, by a Missionary from that Island, that a temple of Budhu had been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste had been destroyed. Twenty thousand people could read that blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British and Foreign Bible Society, be supplied with the blessed volume.

"Among the Hottentots and Caffres, the word of God, as we have learned, steadily gains influence. Respecting the former, their punctual attendance on the daily public exercises of devotion, their seriousness of demeanor while there, their readiness and liberality in contributing towards the temporal necessities and religious improvement of their brethren, and their orderly deportment and moral conduct at all the stations, evince, that the Gospel has come to them "not in word only, but in power." How flourishing the older stations among the Caffres must be, may be inferred from an account, received during the year, of one recently established, and named after the founder of Methodism Before this station was formed, the people there assembled were naked, rambling on the mountains, murdering strangers, living on plunder, destitute of the word of life, and unacquainted with the Sabbath. But fifteen months afterwards, as we learned from a respectable visitant of the station, this same people were collected into something like a civil society; most of them wore some clothing, and several of them were very decently clad; and all were taught to worship the true God, and to reverence his Sabbath From their habitations, or from among the bushes of that wild region, the voice of prayer and praise was every morning heard to ascend.

"From Malta, we have heard of near a million of pages, filled with pious matter, and issued from the English Missionary press; in addition to the publications of our own similar establishments on that island.

"From Constantinople, a report reached us, in the latter part of the year, founded on the declaration of the indefatigable Wolff, that 500 Jews in that city, professed to believe in Christ as the Messiah. Intelligence from other sources, constrains to the opinion, that at least, an active spirit of inquiry has been excited among the Jews of the Capital of the East; an event as strange as it is worthy of grateful observation.

"The intelligence from Russia, casts a shade over this picture of light and life; but it is neither deep, nor very portentous. For the circumstances, under which the Russian Bible Society was suppressed, show, conclusively, that it had acted strongly on the public opinion of the nation, and had increased the amount of general intelligence, and had called forth an expression of it, in regard to the rights of the people, civil and religious. The seed thus sown, will not be lost. Doubtless many streams have been made to break forth in the Siberian desert which will never dry up; and the flow of opinion and feeling, thus begun, may continue and increase, till a flood of blessedness shall cover that vast empire.

"A stronger and more painful sensation of alarm filled our minds when we heard of the controversy in that greatest wonder and glory of the age, the *British and Foreign Bible Society;* and great was the satisfaction, with which we announced the suspension of the controversy, in a decision which must commend itself to all the lovers of revealed truth. The sturdy spirit of Scotland, which had been roused in the contest, seems not to have been wholly allayed; but we wait in calm expectation of a striking display in the result of providential wisdom

"From the dreary coasts of Greenland, where it would seem nothing short of Moravian benevolence and zeal could live and labor, we have heard of the triumphs of the Gospel Delightful sight, to behold human nature so wrought upon by grace, that it can empty itself, in humble imitation of the Lord Jesus, and fly from the lights of science, and from the comforts and consolations of civilized and Christian life, to polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of man overlooked by all the world beside! And

these benevolent men have not labored in vain They have founded a Christian church in Greenland; and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven.

"Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little clusters of the Harvey and Raivavai Islands. Of these, the last year has held before our eyes a picture, made lovely and attractive by its moral beauty. Polygamy, infanticide, war, and cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage In vain do we listen for the yell of the warrior, or the shriek of the victim Every where there is peace, and order, and neatness, and industry. The white washed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected? "Not by might nor by power." A few natives of the Society Islands, who, through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these Islands, and were sent thither at the hazard of their lives There, alone, unsustained, except by the Lord of missions, they prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the Gospel, as the corrector and the rule of life, became gloriously triumphant."

In different parts of India, according to the estimate of E. A Newton, Esq. who has resided in that country for several years, and taken a very active interest in its welfare, more than 100,000 children are receiving instruction under the various Missionary Societies, many hundreds of whom are females. Of the latter, 1,200 are under the patronage of a single Society in Calcutta. When he landed there in 1821, not one native female was known to be under instruction, among the 30,000,000 supposed to be included in the territory subject to Great Britain.—In respect to the number of converts, some idea may be gained from the fact, that, connected with the Baptist Missionary Society alone, there are 1,100 who give evidence of piety, and 400 connected with the missions of the Church.

To conclude—it is the result of careful investigation, that during the past twenty-five years, more than five millions of Bibles and Testaments have been distributed over the globe, in about one hundred and fifty languages and dialects: That there are now, in different parts of the heathen world, about 300 missionary stations; not less than 1,000 missionaries, 400 of whom are native converts; 40 printing presses; 150 000 children under instruction; and, including those in the West Indies and Society Islands, at least 40,000 converts who give evidence of a saving change.—If, in the beginning of 1800, when neither the London nor Baptist Missionary Society could name a single instance of genuine conversion, as the fruit of their labors among the heathen; when there was no Church Missionary Society, nor London Tract Society, nor British and Foreign Bible Society; when not one of the benevolent Institutions which now make a principal figure in this country was in existence; when the great contest between truth and infidelity was yet raging; when revivals were comparatively unfrequent, and Christians seemed satisfied with *praying* for the heathen while they did nothing—if then some favored child of God could have looked into futurity and seen so near at hand what we now see and hear, with what emotions of surprise and joy, would he have contemplated the vision! Let but the same increase of benevolent efforts continue for a century to come,—let them be attended by the same increase of blessings from on high,—and the kingdoms of this world will have become in an important sense, the kindoms of our Lord, and of his Christ.

INDIAN METHODISTS.

There are computed at present to be about 807 Indian Converts in the Methodist Society in the several Missionary Stations. They are distributed as follows:—Among the Mohawks and Misisaugans, Canada Conference 250; Wyandotts, Ohio Con. 258; Cherokees, Tennessee Conference 282; all within a few years; and when it is considered at this ratio of increase, may we not reasonably hope that with continued and united endeavours, in a few years, the tribes of the west will be Christianized and civilized, and this chiefly through their own preachers and members, from whose zeal and efforts the greatest good may be expected.—*Rel. Mes.*

DIALOGUE ON NEWSPAPERS.

A. How does it happen, neighbor B. that your children have made so much greater progress in their learning and knowledge of the world than mine?

B. Do you take newspapers, neighbor A?

A. No, sir, I do not *take* them myself, but I now and then *borrow* one, just to read —Pray, sir, what have newspapers to do with the education of children?

B. Why, sir, they have a vast deal to do with it I assure you. I should as soon think of keeping them from school, as to withhold them from the newspapers Indeed a newspaper is a little school of itself. Being new every week it attracts their attention, and they are sure to peruse it Thus, while they are storing their minds with useful knowledge, they are, at the same time, acquiring the art of reading, &c. I have been often surprised that men of understanding should overlook the importance of a newspaper in a family.

A. In truth, neighbour B. I frequently think I should like to take them, but I can't well afford the expense.

B. Can't afford the expense!—What, let me ask, is the value of two or three dollars a year, in comparison with the pleasure and advantages to be derived from a well conducted newspaper? As poor as I am, I would not for fifty dollars a year, deprive myself of the happiness I enjoy in reading and hearing my children read and talk about what they have read in the newspapers. And then the reflection that they are growing up intelligent and useful members of society—Oh, don't mention the expense! Pay it in advance every year, and you will think no more of it.

A. I believe you are right. I now begin to see my folly. I will go home and order the printer to send me his paper immediately.

Christian Adv.

A NEWSPAPER BETTER THAN RUM.—Winter evenings should be occupied in reading, by those who have not business to employ them. Nine-tenths of mankind spend more time in positive idleness, neither in business, recreation nor needful repose, than is necessary, if employed in judicious reading, to make them very intelligent members of society. But how many are there who do not even read a newspaper. They have not time, and can't afford the expense! yet they can idle away two or three hours in a day, and spend the price of half a dozen newspapers, or a share in a public library, for rum to pour down their necks.

Medical Intelligencer.

"*This Church wants a Log*," said my uncle, as he saw a stranger walking up the aisle just before the service commenced, and no one so polite as to offer him a seat;—"I am sure we would not treat strangers so in our church."

As I did not understand his meaning, on reaching home I desired him to explain what he meant by the log,—which he did, much, I confess to my own mortification. "In a certain place, "he said, "a man entered one of the churches, and after passing up and down the aisles without being invited to a seat, left the house. Soon after, he returned bringing a large log upon his shoulder,—the congregation, meanwhile, supposing him to be insane But not so; he laid down his log, and seated himself upon it. much to the chagrin of the beholders, many of whom immediately threw open their pew-doors, and offered him a seat, but in vain. At the close of the service, he again shouldered his log, and restored it to the place from which it had been taken I need not tell you," added he, "that the like was never repeated in that church. The congregation have ever since been very attentive to strangers, and even go so far, sometimes, as to invite such persons to take seats with them, before they enter the house." Reader, does your church want a log?

N. Y. Obs.

INTEGRITY OF GORDON HALL.

The fame of this excellent man needs no additional lustre. The following story, however, related by a correspondent of the Recorder & Telegraph, presents him in a new view to his friends and the church whom he served Under the influence of a powerful pecuniary temptation, which would have drawn almost any one of the kindred of Demas, from this "service of faith," he could perceive no good reason why the work should cease and he go down to his adversaries. So he builded the wall, until his Master said "Come up hither;" and suddenly he was not, for God took him. Thus shall it be to all, whose hearts are thus fully set in them to do good —to them whom the king delighteth to honour.—*Philadelphian.*

"Gordon Hall, the lamented missionary at Bombay, acquired a very thorough knowledge of the language of that country. He was able to write and converse in it, with as much facility as he could in English, I have been informed by his widow, who is now in this country, that the East India Company offered him a salary of $10,000, if he would relinquish his business, and aid them in writing and making contracts with the natives. To this offer he unhesitatingly gave a negative answer. They then offered him $50 per week, if he would afford occasional assistance two hours in a day, when it would interfere least with his stated employment. This offer he also rejected. He considered his time consecrated to the heathen, and no sum of money could induce him to relinquish his work even for a week."

POETRY.

THE LORD'S PRAYER.

FATHER of all! who dwell'st above,
Thy name be hallowed here;
As in those realms of peace and love,
Where saints that name revere.

Thy kingdom come; thy will, alone,
Be done by man below;
As spirits round thy glorious throne,
Their pure obedience show.

Give us this day our daily bread;
Not merely outward food,
But that whereon the soul is fed,
The source of heavenly good.

Forgive our trespasses, as we
In pardoning long abide;
Since none forgiveness win from thee,
Who pardon have denied.

And lead us from tempation far;
From evil, Lord, restore;
For thine the power, the kingdom, are,
The glory evermore!

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued.*]

While the Presbyterian house of worship was shut up Mrs. Smelt and her daughter determined to attend the Methodist chapel, the worthy pastor of that congregation being a man of exalted piety For several Sabbaths they attended the Sabbath-school, which afforded Caroline the highest satisfaction. She resolved to make application for instructing a female class, but on the 13th of August her mother was taken sick, and she never afterwards had an opportunity

When Mrs. Smelt was taken ill, the first symptoms gave reason to believe that she would have a severe attack. The fever which had appeared in the city was raging with great violence. She had been much exposed to it, and for four or five days and nights previous to her attack she had been sitting up and attending to an orphan child, who died that evening, in the fourteenth year of her age. Finding herself unwell, and the child dying, she returned home, stated the little sufferer's situation to her daughter, but did not mention her own symptoms. Caroline expressed a desire to see the dying orphan, as she had never seen *any person die.* Apprehensive that she might take the fever, or be greatly alarmed, her mother hesitated. At length she committed her to the care of a merciful God, and, with uncommon fervour, implored that He would sanctify this visit to the chamber of death to the heart of her beloved daughter The result evinced that her prayers were heard and answered.

Caroline went; the distance was only to the next door. She staid some time; returned, and reported the little girl to be in convulsive agonies. She could not stay to see the end, such sufferings she had never before witnessed. She was bathed in tears, and overwhelmed with sorrow. Her fears were immediately excited on her mother's account, because she saw that she was ill. She afterwards informed her mother that she had never tasted the bitterness of sorrow until that night; that her soul was in deep anguish, and her heart near bursting. On this occasion her appearance was peculiarly interesting. She requested permission to sit up with her mother, that she might administer to her comfort through the night; but out of tenderness towards her, this request was denied her. Mrs. Smelt did not think it necessary; and the Doctor (her father) considered that it would be a very improper exposure of her own health, and insisted on her going to bed. After using various arguments in order to gain her point, but without effect, she retired, but not to sleep.

About an hour afterwards she entered her mother's room, holding a candle in her hand, trembling and pale. Her mother was alarmed. Caroline addressed her father thus: "My dear papa, I have complied with your wishes in retiring to my room; but sleep, I cannot. I felt reluctant to disturb you or disobey your kind commands—but, O papa! I cannot rest while my blessed mamma is suffering. I thought just now I heard her groan, and feared she was getting worse. I could no longer keep from her. How should my conscience acquit me before God, were I to omit a single duty to such a mother!" She then approached her mother and inquired affectionately how she was: Mrs. Smelt replied, that she felt much better, and that she had been mistaken as to the *groan*—begged her to be composed, and try to get some sleep. Caroline replied that that was impossible, with her feelings—that all she desired was to sit by her mother's bed-side, and be ready to perform any little office she might require through the night—and entreated her papa not to ask her to return to her room again.

Her parents found she was too much agitated for them to insist any longer, and she was desired to lie down by her mother's side. It was not thought that she slept any; for frequently through the night her hand was found gently resting on the cheek of her mamma, in order to discover if the fever was abating. About day-light her parents assured her that her mother was much better, and clear of fever; and both united in requesting her to retire to her own bed, and endeavour to get a little sleep before breakfast. In conformity to their wishes she retired, and about an hour afterwards came down stairs quite composed, and with a smile on her countenance. Her mother from that time was convalescent, and Caroline showed the most devoted attention to her, and the most affectionate solicitude for her recovery. She appeared desirous to do every thing for her, herself—to administer medicine—give her nourishment—adjust her pillows, &c. —nor would she willingly leave her. Mrs. Smelt, although her symptoms were favourable, yet felt great depression of spirits: Caroline perceived it, and tried every way to comfort her. She would say, 'My dear mamma, you *will get well;* I feel a happy assurance that *you will recover.*" To this Mrs. Smelt replied, "you may be mistaken, and you are one of my greatest causes of distress." "Why so, my dear mamma?" said Caroline. "Because," said Mrs. Smelt, "I have never discharged my duty as a responsible mother, in the way in which I ought to have done it; and I fear that, at the bar of God, I shall be found awfully delinquent—I have not been as much engaged for your eternal welfare as for the perishing things of time. And now, should I be removed, how soon may you forget the feeble instructions I have given you? whereas had I been more zealously engaged in pointing out to you the way that leads to eternal happiness I might have hoped that the Lord would not only acquit me, but take you under his special care in this life, and in his own good time receive you to himself."

Caroline then burst into tears—drew near to her mother, and with great feeling said, 'My dear mamma, you will stand acquitted. What could you have done that you have not done to bring me to Christ? If I have been inflexible, that is not your fault. I am truly distressed to think I should occasion you one uneasy moment. *I* desire to comfort you. O! tell me not that you feel any condemnation on my account—indeed you are clear of my blood; and I hope you will live to see me all you so ardently desire. I am not so graceless perhaps, as you may suppose. The Lord has been striving with me for many years, and I have not been entirely thoughtless. No indeed; for I have long wished for an interest in the great atonement. I have long desired to become one of the little flock; but I feared I was too inexperienced, too ignorant, too unstable, and too unworthy to make a public profession of my faith in Christ. O mamma! I have long wished to tell you what was passing in my heart; but I feared to excite hopes in your affectionate breast which might never be realized, and the greater condemnation would be my portion. But I have now come to a decided stand. It may give you some comfort to hear some of my late exercises. I feel as if I could no longer keep them a secret from you. I ought to have told you them before, and you would have strengthened me. I felt this the other night, when I thought I should lose you; and I then determined that if the Lord spared your life you should know all. O! I see in the hour of sore distress, that all created comforts are but broken reeds—that if we have not God for our friend, 'vain is the help of man.' This I realized in the night when you were taken sick. It was the first time I ever tasted the bitterness of real sorrow. I had been that afternoon and evening much exercised at the dying bed of our little friend. I never had such feelings in all my life—I viewed with horror the change in her countenance—I saw her struggles—the sight was more than I could bear: I said, is this death? He is indeed the king of terrors. I was about to hasten home. I stopped a little longer—I thought I would summon fortitude to stay and see the end—a convulsion came on—I was exceedingly alarmed—I thought I must retire; but in an instant it occurred to me, that *I too would have to die;* and if every one who might be around my dying couch should act towards me as I was about to do towards her, not one would have firmness enough to see my end—and how should I feel to be deserted at such an awful moment! I prayed for strength to enable me to stay and be useful, and that the whole scene might be sanctified to my soul. I felt more composed and strove to do some acts of kindness to the poor little girl. I tried to fan her, and to wipe the cold drops from her face; but my nerves were too feeble, and my agitation too great to do any thing. I sat down and meditated on what was passing. I felt concerned for the soul of the child. She had entered on her fourteenth year—I thought her at an accountable age. She had been brought up in Christian principles; but, during her tedious illness, had not uttered one pious expression, one holy desire, but had manifested great alarm at the idea of death—and until deprived of speech, had expressed strong hopes, or a firm belief, that she should recover. I felt deep regret that this was the case with too many that were older than *she* I then asked myself this question—had you been called to such a bed as this, would you have been *ready* or *willing* to go? The answer was No. I felt at that moment as if Death were armed with ten thousand terrors. O! how fervently did I desire that the Lord would not call me till I was made fit for his acceptance. I wanted to feel that love that casteth out fear; but I was tempest tossed, and could realize nothing that was comfortable. I returned home melancholy and oppressed, and found you had retired to bed with a high fever My heart was overwhelmed with apprehensions for your life and my own soul. I could not conceal my distress. Papa thought I would alarm you, and insisted on my going to bed. I was compelled to retire, but sleep, I could not. When I entered my room I prostrated myself at the footstool of mercy. O! how I entreated the Lord to spare your precious life—and to seal me *his* own for ever I felt as if no power on earth could relieve me. Some such reflections as these then passed through my mind. You see now what a vain bubble this world is—what a change have a few hours made in your feelings! and a few more may produce still greater. You may lose your mother, and what will become of you then? who will guide your erring footsteps? who will give you sweet counsel! who will sooth and comfort you in the hour of sickness, as she has done? With a bursting heart, I answered, *no one.* My agitation increased violently—I could not lay my troubles before you. I was alone—and, for the first time in my life, I felt *deserted.* The fear that I should lose you was uppermost. I saw that I deserved chastisement, and felt the frowns of Providence which I had deserved. At this moment I thought I heard you groan—I could no longer keep from you—I ran down stairs, and entreated papa to let me remain with you. He kindly consented; and the residue of the night was spent in prayer to God and serious reflections; for I could not sleep. I sometimes thought I would give worlds, if I possessed them, to know that the Lord was my friend. I clearly saw that no power but his could deliver me; and that it was vain to expect relief from any other quarter. I felt as if the world would contain nothing that could afford me any consolation if you were removed; and particularly, I should never forgive myself for not having improved, as I ought, the many lessons of useful instruction you had given me."

(*To be continued.*)